Christ was on the earth, from the fact that Christ did not possess any of the land, neither did the Jews, only as subjects, and they were few—only two tribes.

3rd. It was given to Abraham by promise. Abraham never received any of it, only the cave Machpeleh which he bought, and he must possess it with his numerous posterity, and he cannot do that now, until after the resurrection.

Now in order to see how well the covenant is established, even in the mind of God himself we just turn to Jer. 33: 20, "Thus saith, if ye can break my covenant of the day and my covenant of the night and that there should not be day and night in their season, then may also my covenant be broken with David my servant." (I wish to remark here, that the covenant was renewed to David. See 2 Sam. 7: 16, and 23: 5. Ps. 89: 3, 4, and 132: 11.) The Prophet continues, "If my covenant be not with day and night and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham Isaac and Jacob, for I will cause their captivity to return, and have mercy on them. Jer. 33:25, 26.

Again. "My covenant will not I break, nor alter the things that is gone out of my life; once I have sworn by my holiness that I will not lie unto David, his seed shall endure for ever, and his throne as the sun before me." Ps. 99: 34, 36. These Scriptures are plain enough; they reveal God's purposes in unmistakable language. If we believe God able to do what he has sworn he would do, we believe he will fulfill the covenant to the letter, if it has not already been fulfilled, and the fact of this, it shall be our purpose to inquire into in the the following chapters.

Light Truth and Liberty.

BY LEWIS HANG.

He that is in the light, as God is in the light. In him is no darkness at all, for his body is full of light. Christ said I am the Way, the Truth and the Life. Now Christ is the truth, and if we are in Christ, we are in the truth, and we will follow Christ. For He himself said, he would send us the Holy Spirit, that would lead us into all truth. Now then if we are "in Christ, we are become a new creature, old things are passed away; behold, all things are become new."

Now then, if we are in Christ, we have liberty, for this reason, Christ redeemed us, freed us from the bondage of sin, by giving his own life, he conquered death hell and the grave, leading captivity captive. Now then if we are in the light, and are following the truth, and have perfect liberty, why is it that so many Christian professors seem to be in such great darkness, and so skeptical to the truth, and so much under bondage, to some party, that they cannot see nor believe that the light and the truth, and the liberty ought not to oppose this great, Dragon Alcohol, the monster evil. How astonishing it is to hear Christians trying to justify the Liquor traffic, by Christ's miracle, turning water into wine, and quote Paul's language to Timothy, when he said, "Take a little wine for thy stomach's sake, and thine often infirmities." But hear what the Prophet Isaiah says, "woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter. Is this not really the case with many, even professed Christians? By their voice, and actions, they are virtualy making stronger, the holds of satan. The saloon traffic, is one of the devil's strongest holds. And are we not commanded to pull down the strong holds of Sstan? If all the Christian professors would pull one way how nicely and successfully, we could pull up this evil by the root. Unless it is pulled up it will grow, and drag many millions into hell. Shall the few that are protesting against this evil hold our peace? No! No!! No!!! Cry aloud and spare not. We are in the heat of battle. Onward Christian soldiers the conflict ne're give ore by and by the victory will be gained.

The Apostle Paul warns us, against indulging with things that are not right. Finally brethren whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Now let us think sincerely on these things, with a pure heart. Is it not true that in the saloon, the seed of the grossest wickedness is sown, is it not also true, that our Jails Infirmaries, Asylums, Penitentiaries and Orphan homes, are principally filled from the seed that has been bred in these Devil-dens? Again it is true that many a kind father, a good husband, a noble son, has been made a demon throught strong drink. Many a kind noble and true hearted wife, has been cruelly beaten, driven out into the cold, with a broken heart, children crying for bread, all this, and yet men who pretend to be followers of Christ will give their voice in favor of such men, that will legalize such a damnable traffic, that will heap up misery, wretchedness into thousands of homes. Are we walking in the true light, who do so? Whatsoever things are honest. Is it honest by strong drink to dethrone men of their manhood rob them of their reason, take from them their day's earnings, by the intoxicating cup, which justly belongs to their family? Whatsoever things are just. Is it just that men should have a permit to carry on such a demon like business, amongst such an enlightened people as this? America who recognizes God upon her coin, and is looked upon as the great Christian nation; but is guilty of legalizing a traffic, that crowds our court dockets with criminal cases, and fills our Jails and Penitentiaries with convicts. Is it just, is it right, to license agents to do the devil's work, and then boast of a Christian land? Shame on such boasting!

Is it just that Christians should sing a license, for the devil's agents? We answer no, but that is virtualy what Christians are doing, when they vote, for such men that will make laws that will permit, and protect men who deal out murder, devastation, and poverty, at large, and then boast of our enlightened and Christian land. What is Chinese emmigration, to compare with this monster evil? How ready are the voices, to go up from the Legislative hall's and from the work shops, and from the church members, from the pew, to the pulpit, and condemn Chinese emmigration.

But it will be, woe unto you, who strain at a gnat, and swallow down a monster evil! Paul will say, did I not tell you, whatsoever things are pure, and if there be any virtue, and of good report, and if there be any praise. We should think on these things?

Louisville, Ohio.

Cost of the Best.

The best things cost, but they pay. In education and religion, as well as in economies, this rule holds. The indifferent scholar is never quite satisfied with what he does. To be master in his department, the cost is a little more, but the satisfaction is immensely greater. Emerson used to say the leading hotel was a little more expensive, but the accommodations and the company were superior. The general scholar has expended nearly as much time and effort as the specialist who receives twice the usual amount of compensation. The specialist exercises more self-denial, in confining the stream of life to a narrow channel, but the stream is deeper. In the attainment of commanding religious character, self-denial and devotion to duty are required. Such men and women are tested in the crisis of life. Noah, Abraham, Daniel, and St. Paul stood for principle in times when adherence to right cost something. Caleb and Joshua were in the minority; it required some nerve and steadiness to remain there. But who, on reviewing the whole case, would not prefer the lot of the immortal two to that of the infamous ten? In the end, the best is always the very best.

—ZION'S HERALD.

When one thinks much of the wickedness of the world and of the strength of its opposition to the Gospel, one is tempted to despair of its conversion. At such times one does well to recollect that, as Charles Kingsly said, "This is God's world, and not the devil's." Christ paid the price of the world's redemption, and in due time it will be converted by him.—ZION'S HERALD.

Wash Me From Mine Iniquities.

Wash you, make you clean, put away your evil doings from before mine eyes. (Isaiah 1st, chapter 16th, verse, and in the 51st, Psalm the Psalmist speaks out boldly, wash me thoroughly from mine iniquities, and cleanse me from mine sins; wash me and I shall be whiter than snow. The Psalmist had a desire to be washed and made clean. Then says create in me a clean heart, O God, and renew a right spirit within me, then will I teach transgressors thy ways and sinners shall be converted unto thee. We read in the sacred volume how much washing had to be done in olden times for the cleansing of the soul and body. The first was in the 18th, chapter of Genesis, when Abraham entertained the three angels, he said unto them pass not away, let a little water be brought I pray you, and wash your feet and rest yourselves under the tree. It seems they had to wash their feet before they could be permitted to rest under the tree, and also in the 19th, chapter when the two angels came to Lot they had to wash their feet before they could go into the house to tarry over night, And in the 30 chapter of Exodus, Aaron and his sons had to wash their hands and their feet in the laver of brass that was prepared for them, before they were fit subjects to minister in the Priest's office. And in the 5th, chapter of 2 Kings, we see how far Naaman had to go to dip 7 times in Jordan to be healed of leprosy, and from that time down to the present much washing has to be done to wash away our sins and bodily ailments. In the 9th, chapter of John's Gospel, when the Saviour opened the eyes of the blind man, He anointed his eyes with clay and told him to go and wash in the pool of Siloam, he obeyed the command and came seeing. And there was a pool at Jerusalem called Bethesda, where all that were afflicted with different ailments could come and go down into that pool and wash and be made clean.

And on the day of Penetcost when that great multitude of people came together, and by the preaching of Peter, was made sensible of their lost condition, they said men and brethren what shall we do, the answer came repent and be baptized every one of you for the remission of sins and thou shalt receive the gift of the Holy Ghost, and that will lead us into all truth. And when the Apostle Paul had received his sight, Ananias a devout man said unto him, now why tarriest thou arise and be baptized, and wash away your sins, calling on the name of the Lord.

He obeyed the divine command and by that washing was made ready to labor in the great work that was appointed unto him to accomplish; and the same command is just as binding upon us now in our day as it was in the time of the Apostles. "Why tarriest thou?" What is so many waiting for? "Arise and be baptized and wash away your sins, wash and be clean, first down in the baptismal flowing waters, and after that the second washing, so that we may be made ready to lador in the Master's cause, and be fit subjects to come together and sit around that sacred board and partake of the emblems of a Saviours dying love." The sacramental season is one of our most precious privileges; it is there that we are invited to sup at the King's table, and it becomes us to array the soul in the beauty of holiness) and adorn ourselves with the wedding garment. There is every thing about it that is inviting, it is a most pathetic appeal to the fearful and troubled soul, it woos in silent but eloquent terms, the weary and heavy laden to come and find rest. Look on these significant simple memorials! Is there any terror in the scene? Is it not all peace and love and mercy? Therefore having seriously examined ourselves the and finding that we can humbly claim character of the true disciple. we may come to this feast of love, and commune with our Lord, and with one another in a composed and humble frame of mind, if our greatest burden is sin, and our only ground of confidence is the Saviour, we have nothing to fear but everything to hope from this delightful and affecting ordinance. What then can I render to my Lord for all his dying love; here blessed Saviour I give thee all I have, this broken contrite heart, take it as thine own, wash it in thy blood and seal it for thyself.

SUSAN SIDLE.

East, Coventry.